

The Muslim Sunrise

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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad, under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

INDIA

Qadian, E. Punjab

WEST PAKISTAN (Center)

Rabwah

U.S.A.

1. The American Fazl Mosque
2141 Leroy Place, N.W.
Washington 8, D. C.
2. 2522 Webster Avenue
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 118 W. 87th Street
New York 24, N. Y.
5. 1440 N. Curson St.
Los Angeles 46, Calif.

ENGLAND

The London Mosque
63 Melrose Road
London S. W. 18

BRITISH WEST INDIES

72 Second St.
San Juan, Trinidad

SPAIN

K. I. Zafar
Lista 58, Madrid

SWITZERLAND

Herbstweg 77, Zurich 11/50

GERMANY

Oderfelder Strasse 18
Hamburg 20

NETHERLANDS

Oostduinlaan 79, Hague

NIGERIA

P. O. Box 418, Lagos

GOLD COAST

P. O. Box 39, Salt Pond

SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo.

LIBERIA

M. I. Soofi
Box 167, Monrovia

KENYA COLONY

P. O. Box 554, Nairobi

ISRAEL

Mount Carmel, Haifa

LEBANON

Sh. N. A. Munir
Rue Awzai, Beirut

SYRIA

Zaviatul Husni,
Shaghour, Damascus

MAURITIUS

Ahmadiyya Mission, Rose Hill

INDONESIA

1. Petodjok Udik VII/10, Djakarta
2. Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2, Surabaya

BURMA

143—31 Street, Rangoon

CEYLON

99 Driesburgs Ave., Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan Rd., Singapore



A Passage from the Holy Quran

Whoso does a good deed shall have ten times as much; but he who does an evil deed, shall have only a like reward; and they shall not be wronged.

Say, 'As for me, my Lord has guided me unto a straight path—a right religion, the religion of Abraham, the upright. And he was not of those who join gods with God.'

Say, 'My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds.

'He has no partner. And so am I commanded, and I am the first of those who submit.'

Say, 'Shall I seek a lord other than Allah, while He is the Lord of all things?' And no soul acts but only against itself; nor does any bearer of burden bear the burden of another. Then to your Lord will be your return, and He will inform you of that wherein you used to differ.

Sayings of the Holy Prophet

Can anyone walk over water without wetting his feet? The companions said, "No"; The Prophet Muhammad said, 'Such is the condition of those of the world; they are not safe from sins.'

* * * * *

Whosoever desires the world and its riches, in a lawful manner in order to withhold himself from begging, and for a livelihood for his family, and for being kind to neighbor, will come to God with his face bright as the full moon, on the fourteenth night.

* * * * *

In prayers, all thoughts must be laid aside, but those of God; in conversation, no word to be uttered which may afterwards be repented of; do not covet from others, or have any hopes from them.

* * * * *

When you see a person, who has been given more than you in money and beauty; then look to those who have been given less.

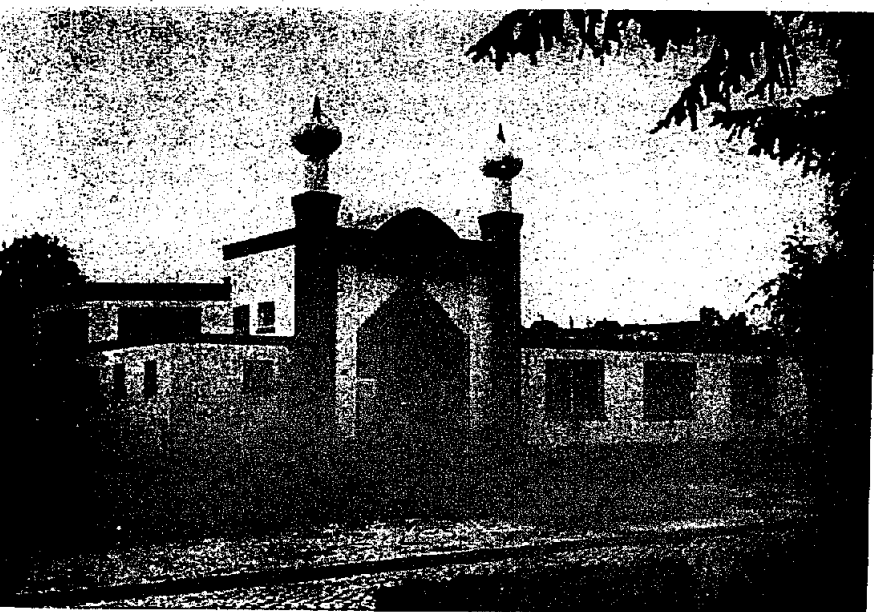
* * * * *

Look to those inferior to yourselves; which is best for you, that you may not hold God's benefits in contempt.

* * * * *

(The Holy Prophet)

The Ahmadiyya Muslim Mosque
in
Hamburg, Germany



*This new Mosque was dedicated by the Ahmadiyya
Movement in Islam in July 1957.*

The Universe: An Accident or Design?

by

Sir Muhammad Zafrulla Khan

Judge, International Court of Justice

The responsibilities confronting the youth of this generation in all spheres and dimensions are far heavier and graver than those faced by any previous generation. To enable itself to discharge these responsibilities adequately, youth must draw inspiration and guidance from observation and reflection over the widest and most varied fields. The intellect and the spirit must be free and untrammelled in their search for guidance. No avenue that should hold out a prospect of assistance may be neglected or left unexplored.

Perhaps one way of formulating the most important aspect of the subject I have in mind would be to pose it in the form of a question: Does the universe represent a series of accidents, or is it the result of design and is directed towards a purpose? If the former, the prospect ahead is bleak indeed, and I would have little to say that could help. If the latter, then it becomes our plain duty to try to discover that purpose and to seek to carry it out.

It may safely be presumed that all of us affirm that the universe is the creation of God. But that general affirmation would not completely dispose of the query we have propounded. This affirmation is often qualified and interpreted so as to limit it in several respects. There are, for instance, some who would confine it to connote merely

¹An address delivered by Sir Muhammad Zafrulla Khan, Judge, International Court of Justice, at Bowdoin College, Brunswick, Maine, on March 7, 1957.

that the universe received its first impulse from what they choose to describe as the First Cause. Having given this impulse and set the universe in motion, the First Cause ceased to have any further concern with it.

Others go further and affirm that the universe was created by God, but that the act of creation consisted merely in fashioning or welding together self-existing matter and spirit. The vast majority of those, however, who believe in God as the Creator of the universe believe that God is the Creator of matter and spirit and of all that constitutes the universe, and that He brought it into being from nothing.

Yet even of these latter some hold the view that having created the universe and brought it into being God does not concern Himself further with its affairs. The universe is governed by its laws and the Divine will does not intervene in the operation of these laws. For those who hold this view, prayer has, for instance, no real meaning as in its essence prayer, whether it seeks communion, grace, mercy or help, or is a pouring out of gratitude, is a plea for Divine intervention, and according to them the laws governing the universe do not admit of any such possibility. They overlook the reality that there are laws regulating in their turn the operation of the laws of nature, and that God's will, though not arbitrary, as this would be inconsistent with its Divine nature, is yet supreme and operates along ways which, to the degree to which their knowledge is necessary for the guidance of man, have been revealed and made manifest. All this is part of the Divine system.

In short, we find such a wide diversity of views on this elementary and yet fundamental concept that it would occupy us too long to enumerate even the principal ones. Nor is it my purpose to attempt such enumeration. My object is to set forth, the Islamic concept on this subject within as brief a compass as possible.

A word of preliminary explanation is needed. Islam is the name of one of the great faiths of the world which claims the allegiance of roughly 400 million human beings. The bulk of these dwell in territories that stretch from West through North Africa, the Near and Middle East, the Southern Soviets, North-West China, Iran, Afghanistan,

Pakistan, India, Malaya and Indonesia. Islam has a common background with the other two great faiths of Semitic origin: namely, Judaism and Christianity. It enjoins belief in the Existence and Unity of God; angels, revelation; *all* the prophets, including, for instance, Noah, Abraham, Moses, Jesus, Buddha, Krishna, Confucius, Zoroaster (some of these are mentioned by name in the Quran), and Muhammad; the life after death; and the determination and measure of the value of all things by God. It prescribes prayer; fasting, alms; charity, benevolence; right conduct; and service of one's fellow creatures.

Islam is an Arabic word meaning both peace and submission. A brief concept of Islam, therefore, is the attainment of peace through submission to the will of God. This is to be achieved through faith, that is, recognition and acceptance of Divine laws, and righteous conduct, that is, action in conformity with those laws.

The scripture of Islam is called the Quran, another Arabic word, meaning that which is repeatedly read and recited. It is an unquestioned fact that no other book has through the last fourteen centuries been read and recited anywhere nearly as often as has been the Quran. This continues to be the case.

The Quran is an arranged collection of the verbal revelations vouchsafed by God to Muhammad, the Prophet of Islam, over a period of 23 years. It is thus the very word of God. What the Prophet himself said or did in exposition or illustration of the guidance contained in the Quran is separately recorded. Therefore, in reading the Quran in the original or in a translation, it must be kept in mind that the first person singular, or plural, means the Divine.

The Quran has, during more recent times, been translated into several languages, including the principal European languages, but no translation, of course, can claim the authority of the original. Most translations, therefore, have the original text printed along with the translation. Being the word of God, the Quran is in a sense a universe in itself. It has the quality of being alive. It yields healthy, vigorous and nourishing fruit in all ages. Its multi-facetness has been a matter of wonder and admiration on the part of scholars ever since its revelation.

It does not merely keep pace with the universe, it is always in advance of it and never falls behind.

The Quran claims that the guidance contained in it would prove adequate through the ages, and that neither historical or archaeological research, nor the progress of science and invention, would bring to light anything which should prove in conflict with it. (XLI:41-43)

It goes on to say,

We have sent down to thee the Book to explain everything, and a guidance, and a mercy, and glad tidings for those who submit to God. (XVII:90)

And again:

We have set forth for mankind in various ways all similitudes in this Quran, but most men persist in rejection and disbelief. (XVII:90)

On the other hand, we are promised that if we would reflect over the guidance contained in the Quran, then those gifted with understanding would be able to direct themselves aright.

This is a Book which We have revealed to thee, full of blessings, that they may reflect over its verses, and that those gifted with understanding may take heed. (XXXVIII:30)

It would, therefore, certainly be of interest and may even prove profitable for us to join in the effort to discover what the Quran has to say on the subject that I have proposed for our consideration.

It is characteristic of the Quran that it does not demand acceptance of what it expounds and sets forth merely on authority. It invites consideration on the basis of observation, experience and reflection.

The Quran teaches that God has created the universe and all things and phenomenon therein, and the laws governing their actions and reactions upon each other. God originates creation and repeats it. The process is continuous. This is an illustration of the principle repeatedly stressed by the Quran that the operation of God's attributes

never falls into abeyance. Incidentally, the exposition contained in the Quran on the subject of Divine attributes and their operation, for it is only through a study of these attributes and their operation that mankind can form a concept of the Divine, is in itself a vast subject into which it is not necessary here to enter.

The Quran teaches that the universe and all things in it are under Divine control, and that everything in heaven and earth is constrained in obedience to God. God guards, watches and regulates the working of the universe. He is in constant relationship with man and the universe.

This is a concept very far removed from the idea that though God did create the universe, He no longer concerns Himself with its affairs.

As Islam and the Quran are not yet familiar concepts in the West, it is necessary to refer to the actual text when propounding a proposition on the basis of the Quran so as to avoid the impression that the particular idea or proposition which is put forward is the product of the mind of the writer or the speaker, and is attributed to the Quran as the thinking of the writer or speaker may have been influenced largely by the Quran.

For instance, in respect of what I have just stated, the Quran says:

God is the Creator of all things, and He is Guardian over all things, to Him belong the keys of the heavens and the earth. As for those who disbelieve in the signs of God, those it is who are the losers. (XXXIX:63-64)

The concluding portion of the verse means that to deny or neglect this truth may result in shutting upon ourselves the doors through which God's beneficence flows out to us.

Again:—

To Him belongs whosoever is in the heavens and in the earth. All are constrained in obedience to Him. He it is Who originates the creation, then repeats it, and it is most easy for Him. His is the Most Exalted state in the

heavens and the earth; He is the Mighty, the Wise.
(XXX:27-28)

It is not only that God, being the Creator, has control over the universe; not only has He dominion over all things, He is the sure refuge against all dangers and calamities, and nothing can prevail against the protection He may grant. On the other hand, no protection outside His protection can prevail against Him. It would, therefore, be vain to strive to build any system of security or protection unless God's protection is added to it.

Say, In Whose hand is the dominion over all things and Who it is that grants protection, but against Whom no protection is granted, if you know? They will say, All this belongs to God alone. Say, How then are you deluded? (XXIII:89-90)

To God belongs the kingdom of the heavens and the earth; and God has power over all things. (XXX:190)

God is thus the Creator, the Originator, and Repeater of creation. He controls it and has dominion over it. This does not exclude anything. Not only life, but also death, has been created by God for the fulfilment of His Divine purpose, and all things in the universe carry on in obedience to God's will towards the fulfilment of that purpose in harmony and orderliness.

Blessed is He in Whose hand is the kingdom, and He has power over all things; He has created death and life that He might try you—which of you is best in conduct. He is the Mighty, the Most Forgiving. He has created the heavens in harmony. No incongruity can you see in the creation of the gracious God. (LVII:2-4)

The Quran goes on to emphasize God's control over the universe and its subservience towards the fulfilment of God's beneficent purpose. All things are bound by and follow His law.

He it is Who created the night and the day and the sun and the moon each gliding along its orbit. (XXI:34)

A sign for them is the night from which we strip off the day and lo: they are in darkness. The sun is moving on the course prescribed for it. That is the decree of the Almighty and All-Knowing God. For the moon we have appointed stages, till it appears again like an old dry branch of a palm tree. It is not for the sun to over-take the moon, nor may the night outstrip the day. All of them float in an orbit. (XXXVI:38-41)

He created the sun and the moon and the stars, all made subservient by His command. Verily His is the creation and the command. Blessed is God, the Lord of the worlds. (VII:55)

He has appointed the sun and the moon for service; each pursues its course until an appointed term. He regulates it all. He clearly explains the signs that you may have a firm belief in the meeting with your Lord. (XIII:3)

That the universe is not to be left static is indicated in the very opening verse of the Quran. The Quran opens with the announcement that the highest worthiness of all perfect praise belongs to God Who is the *Rabb* of all the universes. It is striking that the Quran should open with a reference to the universe not in the singular but in the plural. This is one of those mysteries, the unfolding of which the world is beginning to perceive in this age. But my purpose at this stage is to draw attention to the word *Rabb* used in this verse. It has generally been translated as 'Lord' or 'Provider,' but it has a much more comprehensive significance. It means, 'one who sustains and nourishes and makes provision for stage by stage progress towards perfection.' The Quran thus opens with the announcement that the universe, or all the universes, are constantly evolving towards higher and higher stages of perfection. In other words, by the study and application of God's laws to the universe, the whole of which, as we shall see, has, according to the Quran, been placed at the service

of man, human life can be progressively made happier and more beneficent.

According to the Quran, "God has created man in the best make." (XCV:5) But this creation and perfection of man's faculties has passed through many stages.

He has made perfect everything He has created. He began the creation of man from clay. Then He made his progeny from an extraction of an insignificant fluid. Then He fashioned him and breathed into him of His spirit. He has bestowed upon you hearing and sight and intelligence. But little thanks do you give. (XXXII:8-10)

And again:

He it is Who has created for you hearing and sight and intelligence; but little thanks do you give. He it is Who has multiplied you in the earth and unto Him shall you be gathered. He it is who gives life and causes death, and in His hands is the alternation of night and day (i.e. the interplay of light and darkness). Will you not then understand? (XXIII:79-81)

It is thus clear that, according to Islam, God is the Creator of the universe in the fullest and most comprehensive sense. Far from having merely supplied the first impulse and having merely set in motion the processes of creation and evolution, He constantly creates and re-creates, controls and regulates and fosters His creation. Surely, therefore, the creation of the universe is the result of design and is not an accident or a series of accidents.

It follows from this that this design must have a purpose. It would be a detraction from the Godhead to imagine that God created the universe without purpose as mere sport or in vain. According to the Quran the creation of the universe and, of course, of man, has a definite purpose.

We created not the heavens and the earth and all that is between them in play. If we had to find a pastime, We

would surely have found it in what is with Us if at all We had been so inclined. (XXI:17-18)

And Again:

We have not created the heavens and the earth and all that is between them in vain. That is the view of those who reject God. (XXXVIII:28)

It needs no involved piece of reasoning to demonstrate that to attribute the creation of the universe to an accident or even to a purposeless design would amount in effect to the rejection of an All-Wise, All-Beneficent Creator.

The Quran goes on:

In the creation of the heavens and the earth and the alternation of the night and the day there are indeed signs for men of understanding; those who remember God standing, sitting, and lying on their sides and ponder over the creation of the heavens and the earth. 'Our Lord Thou hast not created all these in vain; nay, perfect art Thou.' (III:191-192)

God has created the heavens and the earth in accordance with the requirements of perfect wisdom.

We have not created the heavens and the earth and all that is between them but in accordance with the requirements of wisdom. (XV:86)

God has created the heavens and the earth with truth and that every soul may be required for that which it earns; and they shall not be wronged. (XLV:23)

We have not created the heavens and the earth and all that is between them but with truth and for an appointed term; but those who disbelieve turn away from that of which they have been warned. (XLVI:4)

The concluding portion of the last verse has reference to the warning conveyed elsewhere in the Quran that the right and beneficent use of God's bounties would result in increase and multiplication of those bounties, but that their misuse or abuse would invite God's chastisement.

Men, while professing all that has been explained above, often so conduct themselves as if their being brought into existence had no purpose beyond their immediate needs, pleasures, and pursuits. This, again, is in effect a denial of God's beneficence. The Quran says:

Does man imagine that he is to be left aimless?
(LXXV:37)

Did you then think that We had created you without purpose, and that you would not be brought back to us? Exalted be God the Wise King! There is no God but He, the Lord of the glorious throne. (XXIII:116-117)

The argument here again is that to imagine that man's life on earth has no high and exalted purpose would amount to a denial of the majesty and the wisdom of God and of the glory that belongs to God as the Creator and the Wise Regulator of the universe.

According to the Quran, the purpose of man's creation is that each one of us should, within the limits and in accord with the character of our capacities, become a manifestation of God's attributes. For this purpose, as we have seen, man has been created in "the best make." These two concepts—the capacities bestowed upon man and the purpose towards the achievement of which these capacities must be directed—express the true meaning of man having been created in the image of God. Obviously the image in this context has no physical connotation, inasmuch as the Divine has no physical aspect. The connotation could only be spiritual, and the obvious meaning of man's creation in the image of God is that man has been endowed by God with capacities and faculties by the right and proper use of which he can become an image of God: that is to say, he can become a

manifestation of God's attributes. The word used in the Quran to express this concept is '*abd*', which is commonly translated as servant or worshipper. The root meaning of the word, however, is "that which, like soft clay, receives and retains an impress." To become God's '*abd*', therefore, means to receive and retain the impress of God's attributes.

The Quran says:

I have not created men, both high and low, but that they should become my '*abd*'. I desire no support from them, nor do I desire their aid. Surely, it is God Himself Who is the Great Sustainer, the Powerful, the Mighty. (LI:57-59)

The Prophet of Islam has explained this concept very simply by saying, "Equip yourself with Divine attributes."

To enable man to achieve this purpose, God has appointed him His vicegerent upon earth. It must, however, be remembered that according to the Quran it is not any one particular man upon whom God has bestowed this dignity, but upon man as such, or, in other words, the human race.

He it is Who has made you vicegerents in the earth and has exalted some of you over others in degrees or rank, that He may try you by that which He has bestowed upon you. (VI:166)

To avoid misunderstanding, it may be pointed out that the Quran, while recognizing diversity in capacities, faculties, talents, and rewards, has not made these the basis of any inequality among mankind. The Quran is very clear and explicit on this. These distinctions and differences carry no privilege with them.

Oh mankind, We have created you from male and female, and We have made you into tribes and subtribes for greater facility of intercourse, but the most honoured among you in the sight of God, is he who is the most

righteous among you. Surely God is All-Knowing, All-Aware. (XLIX:14)

As God's vicegerent in the earth man is in the position of a steward and is liable to account for all God's bounties which include the capacities and faculties that God has bestowed upon him. The Prophet of Islam has said: "Every one of you is a steward and must render an account of his stewardship."

God has made all creation subservient to man, in the sense that man may use it in aid of his own fullest development as well as that of his fellow creatures. The whole of creation, even the angels, has been charged to promote man's righteous designs and purposes.

When thy Lord said to the angels I am about to create man from clay and when I have fashioned him in perfection and have breathed into him of My spirit, occupy yourselves in aid and submission to him. (XXXVIII:-72-73)

He it is Who created for you all that is in the earth. (II:30)

God it is Who has subjected the sea to you that ships may sail thereon by His command and that you may seek of His bounty and that you may be grateful. He has subjected to you whatsoever is in the heavens and whatsoever is in the earth; all of it is from Him. In that surely are signs for a people who reflect. (XLV:13-14)

God is He Who created the heavens and the earth and caused water to come down from the clouds and brought forth thereof fruits for your sustenance; and He has subjected to you the ships that they may sail into the sea by His command, and the rivers too has He subjected to you. He has also subjected to you the sun and the moon both performing their function constantly. He has subjected to you the night as well as the day. He gave you all that

you needed of Him; and if you try to count the favours of God you will not be able to number them. (XIV:33-35)

It was thus not an empty announcement that man is created "in the best make," that he is the noblest of creation and that the purpose of his existence upon earth is to become a manifestation of Divine attributes. The whole of God's universe has been placed at his service and has been made subservient for this purpose. This does not mean merely that God's purpose is that the universe should serve man and enable him to achieve the goal of his existence, it means further that God has subjected the whole universe to regulation through a body of laws and that no portion of the universe may transgress any of these laws and bring about conflict. The use of the term 'subjection' clearly imports that idea. The Quran also expressly repeats that the law of God is not subject to change or deviation. (XLVIII:24)

Consequently, the manner in which man must proceed to fulfill the Divine purpose is to study these laws, carry out a research into the properties and capacities of all created things, including himself, and constantly to occupy himself with fostering his own welfare as well as the welfare of his fellow beings. The whole of nature is subject to God's law, and man can, therefore, proceed upon his quest in a spirit of eagerness, confidence and certainty. Man is repeatedly exhorted to study that law, explore its application and operation in various spheres, and to augment the richness of human life by the application of the knowledge thus gained to the service of himself and his fellow beings.

We must remember, however, that guidance in the various spheres of life and in respect of the multifarious activities of man is furnished not only through the application of reason, understanding, intelligence and reflection, to observation and experience, but is and must necessarily also be vouchsafed through revelation.

God has made provision in the universe for all that was needed for man's evolution towards the perfection of human life on earth. The physical provision is manifest to our eyes and needs no further proof.

We experience it at every turn. Long before a child is born the processes of nature, under God's beneficence, provide all that may be needed in every stage of its existence. The Quran says it is not to be thought of that God should have neglected to make provision for man's guidance in the moral and spiritual fields.

Upon God rests the showing of the right way, for there are ways which deviate from the right course. (XVI:10)

And:

Surely it is for Us to guide; and to Us belongs the hereafter as well as your present life. (XCII:13-14)

This guidance is vouchsafed through revelation. It is a curious phenomenon that, while each of the great faiths has taught belief in Divine revelation, the followers of each have in turn proclaimed that this fountain, which alone can satisfy the yearnings and aspirations of the human soul, had ceased to run after their own particular faith had become established. The truth, however, is that communion between God and man is maintained through prayer and revelation. It is true that revelation has various grades and qualities. For instance, Divine law, which is binding upon all God's creatures, is also proclaimed through revelation. The Quran maintains that the fullness of Divine law has ultimately been revealed in the Quran.

This day have I perfected your religion for you and completed My favour unto you and have chosen for you Islam as faith. (V:4)

Falsehood shall not approach it from what has passed or from what lies ahead. It is a revelation from the Wise, the Praiseworthy. (XLI:43)

But that does not mean that that is the end of *revelation*. Revelation, both as an individual experience and also as intended to furnish light and guidance to a people, a nation, or the whole of mankind, is a continuous process. If this process were to stop, the spiritual side of human life would wither and die. This is one of the greatest and

most comforting assurances which the Quran has proclaimed. For instance, it says:

O mankind, when messengers come to you from among yourselves, rehearsing My signs unto you, then whoso shall perform his duty to God and act righteously, on them shall come no fear nor shall they grieve. (VII:36)

This assurance of guidance coming through God's messengers has been fulfilled through the ages.

We sent our messengers with manifest signs and sent down with them the Book and the Balance so that men may act with justice. (LVII:26)

It is necessary that God should constantly set forth before men's eyes His signs so that faith may continue to be strengthened, as faith alone can furnish the motive power for righteous conduct. God's guidance in the form of Divine law revealed in the scriptures, or sent through prophets, who, though not bearers of law, are raised from time to time to expound the law with reference to the stage upon which human life may be about to enter, and who illustrate in their own lives the righteousness demanded of man by God, enables mankind to realize how to conduct itself in different spheres of life in different ages.

The Quran teaches that God determines the measure of all things so that human life may be properly regulated and adjusted and both excesses and short-comings may be avoided.

God it is Who has sent down the Book with truth and also the Balance. (XLII:18)

The heavens He has raised high and set up the measure, that you may not transgress the measure, so keep the balance with equity and fall not short of the measure. (XLV:8-10)

(To be continued)

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Conflict in Algeria

The problem of Algeria continues to present a momentous challenge to the conscience of France and that of the Western World. In Algeria there is a struggle by eleven million Arabs who want a government of their own choosing. They want to exercise the right of self-determination which is embodied in the Charter of the United Nations. France has refused to recognize the legitimate rights of the Algerian people and, instead, is using force to repress this national movement. As a result, unnecessary bloodshed continues to take place and half a million French soldiers are now fighting a losing battle in Algeria.

The problem has, therefore, been the object of discussion in many international conferences: it was discussed at the Bandung Conference which took place in April 1955 and the Brioni Conference in July 1956; it has also been presented by the Asian-African States to the 10th and 11th Sessions of the General Assembly. At the 11th Session, the United Nations unanimously adopted a resolution calling upon France to find a "peaceful, democratic and just solution" to the problem. This resolution and the appeals made in the other international conferences did not prevail upon France to take any constructive steps which would meet the hopes of the international body. On the contrary, she has rushed more troops, tanks, planes, and United States manufactured helicopters to Algeria, and continued her policy of intimidation, reprisal and mass repression—her so-called 'pacification' policy. The Asian-African Group therefore decided on July 16, 1957, to bring the problem once more before the United Nations. It is again a vital issue during the current 12th Session of the General Assembly.

Historical Background

Up until its invasion in 1830, Algeria was an independent sovereign state recognized by the United States of America and many other nations of the Western World, including England and France. History shows that many of these nations concluded various treaties with the Sovereign of Algeria.

This sovereign state unfortunately became a victim of 19th century colonialism. France, which wanted the French empire to include a vast area of the continent of Africa, thought that Algeria would be the key to such expansion—the stepping stone which would not only strengthen the French empire but would also facilitate the occupation of the Sahara. France therefore had to find a pretext for the invasion of Algeria. At that time she was indebted to Algeria for the price of vast quantities of wheat which Algeria had delivered to France for the provisioning of Napoleon's army. Demands were made upon France to settle her debt, but certain disagreements as to the methods of payment took place. In order to discuss this matter further the Algerian Dey received the French Consul in audience on April 29, 1827. In a report to his government, the French Consul claimed that the Dey lost his temper and struck him in the face with a fly-whisk—an innocuous little object of ivory tipped with peacocks' feathers. In his report, however, the Consul also stated that he allowed the audience to continue. He obviously did not see in the attitude of the Dey an insult to France. But this incident, whether it was real or merely created by the Consul, was of great significance to France. It gave her a pretext to shout and protest and claim that her national honor had been affronted.

The assurances of the Dey that he never insulted or intended to insult the honor of France were of no avail. France wanted to humiliate the Dey and presented many impractical demands to him. It soon became very clear to the Sovereign of Algeria that France sought nothing but an excuse for the invasion of the territory of Algeria. The wheat which had helped France to overcome hunger was not paid for, and the invasion of Algerian territory became imminent.

France tried first to blockade the ports of Algeria. But after a while she realized that this act was futile, since it neither brought about the surrender of the Dey nor facilitated the control of the territory. She therefore decided to invade Algeria. Various new demands, impossible and humiliating, were presented to the Dey. The Dey refused to be humiliated. The issue was no longer a dispute over the method of payment for the wheat delivered to France; it had

become a dispute over the so-called insult to French honor and the injury resulting therefrom. Since no agreement could be reached on this matter, France decided to dictate her terms at the point of a gun. In 1830, she invaded Algeria. After seventeen years of heroic struggle Algeria's courageous patriot, Prince Abdul Kader, had to surrender. However, the struggle for liberation, in one way or another, never stopped and is continuing today.

Immediately after their conquest, the French tried to assimilate the Algerian Arabs and integrate Algeria into France. They thought that by getting the support of the only national Algerian leader at that time—Prince Abdul Kader—they could gain the sympathy and consent of the Algerian people. The first offer of assimilation which was made to Prince Abdul Kader read as follows:

"I want you to decide to adopt France as your country . . . Ask the Government to make you a grant of property . . . Your children would enjoy cultivating the soil and they could hunt . . ." To this Abdul Kader answered: "If all the treasures in the world could be laid in the skirt of my *burnous* and set in the balance against my liberty, I would choose my liberty. I ask neither grace nor favor." Abdul Kader then asked this question: "Remain in France? Why? We do not speak your language, we do not share either your customs, your laws, or your religion . . . Cannot you understand, this is death."

Later on France unsuccessfully tried the idea of using native chiefs to control the country. This also did not succeed. The chiefs would not adopt French citizenship or be persuaded to acknowledge the sovereignty of France over Algeria.

Similar offers have been made to the Algerian people since that time up to the present time. The people still have the same answer. "We refuse to be French. We are Arabs having our own heritage and religion and language and customs." And although all these attempts failed, France continues to repeat the same fiction: "Algeria is France. These people (the Arabs) are Frenchmen."

The basic reason for the failure of integration is very obvious. France never by acts or deeds treated the Algerians as equals, or Algeria

as an integral part of France. After 127 years Algerians still are second class citizens, not only in France but in their own homeland. They enjoy no equality anywhere, or in any sphere of activity. This fact was made clear in the Parliamentary Report on Algeria, which was prepared and presented by a special commission designated by the French Parliament under the Commission for Control of National Defense Allocations. The special Commission consisted of the following French leaders: Christian Pineau (the present Foreign Minister of France), Max Lejuene of the Socialist Party, Pierre de Chevigne, Popular Republican Movement, and Marc Jacquet, Socialist Republican.

Their authoritative report includes the following admission:

"No man of conscience can fail to be struck by the misery, still unrestrained, in many regions of Algeria, increasing in a southward direction."

The report observes that:

"... everything goes on as though the natives are mere shadows against which the French live and prosper in an artificial security."

The inhabitants, who are Arabs, are denied the right to learn their own language, Arabic. France refused to teach Arabic in the Government schools. Only in a few Islamic schools and in three secondary schools attended by 500 students are Arabic studies pursued. In the French secondary schools Arabic is taught as a foreign language and no Algerian is allowed to teach Arabic unless he obtains a certificate that he has mastered the French language.

In the economic field, Algerians still have to turn to French markets to satisfy their needs for manufactured goods. They are still raw material exporters, to the advantage of French business interests.

Very often the French claim that they brought civilization and proper administration to Algeria. But, fortunately, their own history denies this allegation. The French military leader who first administered Algeria after its conquest could not conceal the progress in agriculture and other fields which Algeria had already made. Marshal Bugeaud,

in a speech delivered in January 1845 before the French Chamber in defense of his Algerian policy, stated that he never thought that the Algerian administration would be so well advanced and disciplined. He said that "we did not think that we could in any way improve upon his (the Prince's) system of administration. We have changed the men. We have left the system untouched."

One hundred and twenty-seven years have passed, and this question of integration continues to be mere fiction. When the Asian-African Group brought the question of Algeria before the 10th Session of the United Nations General Assembly, the main French argument was that the Algerians were Frenchmen and that Algeria was an integral part of France. This argument was not accepted by a majority of 28 votes to 27, with 5 abstentions. The question of Algeria was inscribed on the Agenda of the United Nations, a decision which caused France to withdraw from the General Assembly. During the 11th Session of the General Assembly last year, France could no longer resist world public opinion, so she did not boycott the United Nations. She impliedly accepted its jurisdiction and participated in the debates. And in spite of her lengthy speeches and objections, the United Nations unanimously adopted a resolution calling for "a peaceful, democratic and just solution."

Repression and Intimidation

Today, instead of resorting to reason and understanding and peaceful negotiation, France is resorting to the familiar methods of repression and intimidation. Although the experience of Indo-China has shown that such repression incited more hatred than fear, and more determination than submission, France is still blindly hoping that this 19th century policy can bring peace in Algeria. She still believes that she can dictate her policy at the point of a gun. For this reason there is a bitter war in Algeria, with half a million French soldiers trying, in vain, to suppress a struggle for liberty. Whole villages have been shelled. Hostages have been taken and executions without trial have been carried out. Five of the National Algerian leaders have been kidnapped and imprisoned. Three hundred thousand

of the civilian inhabitants have been forced to seek refuge in neighboring Tunisia and Morocco.

An Associated Press dispatch published on the front page of the *New York Times* on June 28, 1957 described the French *dispersal* of the Arab population in Algeria. Because of an oppressive and spoiliative colonial policy, the 11 million Algerian Arabs have been kept barely alive on a precarious subsistence level for many years, while less than one million French *colons* have been thriving on the riches of the land. Today hundreds of thousands of Algerians have neither bread nor work. The forcible deportation is another act which adds to their misery. Hundreds of thousands have been forced to abandon their homes and live elsewhere inside Algeria. They are not being deported but *compelled by force* to leave their homes. It cannot be disputed that carrying a machine gun and driving a population from their homes means exposing them to hunger, disease and death, which is an act of genocide.

World Public Opinion

Public opinion in the entire world, particularly in France, has condemned this inhuman behavior. A letter dated March 22, 1957 to the President of the French Republic was signed by 357 eminent Frenchmen, including authors, professors, church leaders and others. It referred to the:

" . . . widespread practice . . . of the torture of prisoners . . . who, because they are 'rebels' are refused both the guarantees given by the Geneva Convention to enemy soldiers, and the rights which our law confers upon French citizens."

It also referred to the:

"summary execution of innocent hostages, to brutalities, pillage, and the destruction of entire villages as measures of intimidation or reprisal."

On March 16, the Assembly of French Cardinals and Archbishops declared that:

" . . . all those whose duty is human life and property

have the obligation to respect and ensure the universal respect for human dignity and to avoid scrupulously all excesses contrary to natural law and to the law of God . . . during the present crisis, each and all must remember that it may never be permitted, even in the service of the highest cause, to employ means which are intrinsically bad."

Professor Rene Capitant, a former Minister of National Education, remarked that as long as methods worse than any employed against German prisoners during the war were prescribed or tolerated by the French Government, he could no longer continue to teach in a French law school.

A message from the Armed Forces published on March 20 affirmed that:

"The officers fighting in Algeria, of diverse origins and with a brilliant military history, have confided their moral despair when confronted by certain military operations of hunting down 'terrorism' . . . the moral elite of the officers is repulsed by this task, considered as both degrading and useless."

The members of the Asian-African Group in the United Nations have more than once appealed to France to reconsider her policy with a view to recognizing the personality of Algeria and the legitimate rights of the Algerian people. By her acts, deeds and behavior, France rejected these appeals. The Prime Minister of France, M. Bourges-Maunoury, in a statement delivered before the National Assembly on June 12, 1957 stated that "We must wage the battle as long as it is imposed on us."

In spite of all French distortions and propaganda, however, the struggle of the Algerians for independence continues to gain more international support every day. The Bandung Conference endorsed the rights of the people of Algeria to self-determination and "urged the French Government to bring about a peaceful settlement of the issue without delay."

In a statement following the Brioni Conference of President Tito, President Nasser and Prime Minister Nehru in July 1956, these national

leaders endorsed the rights of the people of Algeria and warmly supported "all efforts directed toward finding a just and peaceful settlement."

In the United States of America Senator John F. Kennedy, Chairman of the Senate Foreign Relations Subcommittee on United Nations Affairs, delivered a very able speech before the Senate on July 2, 1957, denouncing the French fiction that "Algeria is France" and proposing that the United States abandon her present policy vis-a-vis Algeria and put her influence behind an effort to reach a solution recognizing "the independent personality of Algeria." 'Algeria,' he said, "is a matter of international and consequently American, concern." He submitted a resolution to this effect and urged the United States administration, if "no substantial progress" is made before the next session of the United Nations General Assembly, to support "an international effort to derive for Algeria the basis for an orderly achievement of independence."

To justify her presence in Algeria and the denial of self-determination to the Algerians, France often poses the question of the security and the future of less than one million French settlers. The question of the French settlers, however, is nothing but a pretext. France raised this very same argument when the questions of Tunisia and Morocco were presented to the United Nations. Now that Tunisia and Morocco are independent, no one seems to have any complaint about the treatment of the French settlers. They are enjoying equal rights. The French settlers in Algeria are not different. They can enjoy the same rights under independent Algeria. In fact, their percentage is the same as that of the French settlers in Tunisia and Morocco.

This, in short, is the Algerian problem. It is a human problem—a problem of a people struggling for statehood. There is no doubt that the continued struggle of these people, coupled with sympathetic world public opinion, will ultimately culminate in Algerian independence. Given goodwill and determination the problem can be solved on the basis of justice and truth.

AVICENNA

The Universal Genius

Avicenna (979-1037) is admittedly the greatest of Muslim philosophers and a physician in whom Arab medicine reached its culmination. He was born in the province of Bokhara in the days of Nuh-bin-Mansoor. Balkh, which was the home town of Avicenna's father, today lies within the frontiers of Afghanistan; Bokhara, his birthplace, is in the USSR; by descent he is claimed as a Persian, and by language and culture as an Arab.

It is significant that practically no great Muslim philosophers belonged to Arabia nor had Arab blood in their veins. Al-Kandi (d. 932 A.D.), Al-Farabi (d. 950), Avicenna (d. 1037), Ghazali and Ibn Rushd (d. 1198) were all non-Arabs. Al-Farabi belonged to Khorasan, Avicenna to Bokhara and Ghazali to the outlying Province of North-east Persia. Al-Kandi came from Basra on the Persian Gulf, that is, on the debatable ground between Semite and the Arya. Ibn Rushd or Averroes, Ibn Tufail, Ibn Raaja were the products of Moorish Spain.

The historical role of Muslim philosophy in general and that of Avicenna in particular has not as yet been properly appreciated in the modern West. A writer on "Arabian Philosophy" in the *Encyclopaedia Britannica* in the very opening paragraph of his article says—

"What is known as Arabian Philosophy owed to Arabia little more than its name and its language. It was a system of Greek

Thought, expressed in Semitic tongue and modified by oriental influences called into existence amongst the Muslim people by the patronage of their more liberal princes and kept alive by the intrepidity and zeal of a small band of thinkers who stood suspected and disliked in the eyes of their nation. Their chief claim to the notice of the historian of philosophy comes from their warm reception of Greek Philosophy when it had been banished from its original soil whilst western Europe was still too rude and ignorant to be its home (9th to 12th century)."

That Greek philosophy dominated the Muslim thought of the tenth century cannot be regarded as a disparagement of the latter for the simple reason that even the modern thought and philosophy of the West is admittedly still dominated by it.

It is true that the Muslims familiarized the Western World with the treasures of Greek Thought but it is also true that they did not stop there—they made a substantial contribution to it as they did to almost every other branch of human learning of their day.

The intellectual ancestry of the modern world and the genesis of that decisive influence which has shaped it, namely, science and the scientific method have not, been adequately analyzed and understood. "So thoroughly," says Dr. Robert Briffault, "have the traditional misconceptions and persistent misrepresentations falsified our perspective of history that even the best of the modern educated European or American are only a few degrees removed from ignorance." It is assumed, for instance, that the Dark Age of Europe which had paralyzed human progress represents a period of history which followed the fall of the Graeco-Roman phase of civilization and continued right up to the close of the thirteenth century. The European scholars have applied the term "renaissance" to include the fifteenth and sixteenth centuries. But it is not realized that civilization itself grew out of the contribution that Muslim thinkers, scientists, historians and statesmen made to the liberation of Europe between the 10th and 12th centuries. It is hardly realized that the fall of Graeco-Roman civilization was itself not the result of any drastic blow such as the one which wiped out Babylon or Assyria, but was itself a leisurely process. This period was ultimately succeeded by an age of appalling darkness and savagery for the like

of which there is no parallel in the whole range of human history. From the fifth to the tenth century "Europe lay sunk in a night of barbarism which grew darker and darker".

The explanation for the emergence of this new civilization is to be found in what Islam and the Muslims did for Europe during the 10th, 11th and 12th centuries and in this light that came from elsewhere a star of the first magnitude is the sage, philosopher, physician, Avicenna. It was the Dar-ul Hikmat of the Muslims that awakened Europe from its dogmatic slumber. The Abbaside Princes became the founders of Islamic culture. Learning flourished in the Courts of the Kings. The intellectuals all over India and China flocked to the land of Islam where alone toleration prevailed. The Abbaside Caliphs did the pioneering work for building up the civilization of Islam. They regarded themselves as the most useful servants of God, as men, whose lives were devoted to the improvement of the rational faculties of man. It was under the influence of the Arabian and Moorish revival of culture and not in the 15th century that real renaissance took place. Spain and not Italy was the cradle of modern Europe. Baghdad, Cairo, Cordovo, Toledo, became the center, of civilization and intellectual activities.

In the words of Roger Bacon:

"Aristotle . . . purged away the errors of proceeding philosophers, and enlarged philosophy, aspiring to that full measure of this subject possessed by the ancient patriarchs, although he was not able to perfect each of its parts. For his successors have corrected him in some particulars, and have added many things to his works, and additions will continue to be made until the end of the world, because there is no perfection in human discoveries . . . But the larger portion of the philosophy of Aristotle received little attention either on account of the concealment of the copies of his work and their rarity, or on account of their difficulty, or unpopularity, or on account of the wars in the East, till after the time of Mahomet, when Avicenna, Averroes and others recalled it to the light of full exposition. Although some of his works on logic and certain others have been translated from Greek by Boethius, yet from the time of Michael Scot, whose translations

with authentic expositions of certain parts of Aristotle's works on nature and metaphysics appeared in the year of our Lord 1230, the philosophy of Aristotle has grown in importance among the Latins. But in comparison with the vastness of his wisdom contained in a thousand books, only a very small portion up to the present time has been translated into Latin, and still less is in common use among students. Avicenna in particular, the imitator and expositor of Aristotle, and the man who completed philosophy as far as it was possible for him to do so, composed a threefold volume on philosophy."

Avicenna is the first man who perfected the empirical method and applied it with considerable advantage to the study of medicine. His investigations in the field of physiology of the human system are remarkable in many ways and have evoked the admiration of all students of medicine. His writings on chemistry and geology if read with sympathy would show his amazing power of observation and analysis. He was equally at home in the science of physics and mechanics and his theory of the movement of projectiles is well-known. On best evidence it appears that Galileo only succeeded, as if only by an intellectual twist, in exploiting Avicenna's attempt to solve the problem of movement of projectiles and elaborated it into the theory of inertial motion on which the 17th century mechanics rests. He wrote on almost every conceivable subject not excluding music. "In the history of musical technique," says A. C. Crombie, "Avicenna is interesting for his account of 'organising' the earliest form of harmony and mensural music in which instead of fluid time values persisting, for example, in plainchant, the durations of the notes have an exact ratio among themselves. He was interested in therapeutic value of music and in the effect of different compositions of mood." In short he had a universal outlook. He appropriated the whole field of knowledge as his province of study and there is hardly a branch of human learning of his day which he did not master and having mastered, did not improve upon and advance.

BOOK REVIEWS

They are Human Too: A Photography on the Palestine Arab Refugees.
Per-Olow Anderson. Chicago. 1957. Henry Regnery Company.
Price \$6.50.

They are Human Too is the touching story, in pictures, of a million people driven from their homes in Palestine by the ruthless and inhuman Israeli onslaughts. In the struggle of power-politics, the miserable plight of these people, who are simply existing in sub-human conditions, is sometimes forgotten. For the last ten years these refugees have been waiting, in suspense and anxiety, to return to their native land. While the Israeli question is as remote as ever from solution, the Palestinian refugees are rotting in the "crowded camps in Syria, Jordan, Lebanon and the Gaza strip—in caves in Palestine, squatters' rows near large Arab cities, and the slums of the cities themselves."

Mr. Anderson's camera catches these wretched people in the squalor of their tents and tent houses sprawled on rocky hillsides and in the bone-dry, dust-blown valleys. He has successfully attempted to capture their grief and suffering in these pictures. Words could not have described what one reads on the faces of these frustrated people who have been crying for justice. And while this justice seems to be far far away, these miserable people are spending their days and nights in their bitter memories and unforgettable anguish.

Mr. Anderson, a young but experienced photo-reporter, has seen misery and suffering in many lands. He was taking pictures in Warsaw ghettos when the Nazis invaded Poland. He witnessed Finland's heroic stand against the Soviets. He made a pictorial report on the Jewish victims of Nazi persecution from their concentration camps. Yet, none of his experiences was more shocking to him than his introduction to the ghastly, pathetic plight of the Palestinian Arab refugees. He comes to the conclusion that the world, in attempting to right an injustice to one people, has sown the seeds of injustice to another. He feels himself at a loss to understand why these refugees are paying an agonizing price for the mistakes made not by them but by the Big Powers.

They are Human Too unfolds the picture-story of these innocent people paying the penalty for the mistakes of the others. It is a story of "the billowing dust of summer and the muddy quagmires left by winter rains; the row upon row of jerry-built mud huts jammed on narrow lots off narrow lanes where human excrement mixes with the dirt; the children in their rags, and their parents clad in the traditional malayyah and galebeah, peering out suspicious and hostile at strangers; the dreaded boredom of long waiting that erupts in violence as patience ebbs."

Only after going through these 130 poignant photographs one can fully visualize the astounding impact of one of the greatest and most destructive

follies of our times, the creation of the artificial state of Israel without regard to justice.

Revelation and Reason in Islam. A. J. Arberry. New York. 1957. The Macmillan Company. 121 pages. Price \$3.00.

Islam is a rational faith. It believes in complete harmony between religion and the scientific truths and invites us to study its teachings in the light of the system of our universe. "Surely in the creation of the heavens and earth and in the alternation of night and day there are signs for men possessed of minds", says the holy Quran. The Muslim theologians and philosophers have devoted their attention to the application of deductive and inductive methods toward the Islamic theology since the early years of its history. In this book, Professor A. J. Arberry has reviewed some of the important views expressed on the subject of the conflict between Revelation and Reason by Muslim philosophers. He discusses some of the solutions offered by the Muslim scholars to resolve the supposed conflicts.

The author concludes that the Muslim scholars, in general, found themselves in a position to accept the Greek philosophy without finding it much in conflict with the message of the Quran. Of course, there were differences of interpretation. The question of the Quran being the word or the creation of God remained to be a hot issue for a long period in the Islamic history. There were, however, Muslim philosophers like Al-Farabi, Avicenna, Al-Kindi, Averroes and others, who made immensely valuable contributions in the interpretation, explanation and application of the Greek philosophy to the theological issues. There were, at times, strong and vehement expressions of different view-points, no doubt, but the discussions on these topics continued to engage the attention of Muslim scholars in a liberal and enlightened way.

Professor Arberry is known among the orientlists as a scholar who speaks on the literary and social conditions of Islam with a first-hand knowledge acquired through close and direct association with the Muslim world. His scholarly interests range widely over the field of Islamic studies.

This book is the text of four lectures delivered by the author on the History of Religion at Liverpool University in 1956.

The Muslim Sunrise

A quarterly magazine of the faith of Islam founded by Dr. Mufti Muhammad Sadiq and published by The Ahmadiyya Movement in Islam, Inc., 2141 Leroy Place, N. W., Washington, D. C. Editor: Khalil Ahmad Nasir.

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